

LAMPLIGHTER

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LIVING WITH THE TIMES

In this week's Torah portion, Pinchas, an incident with the five daughters of Tzelafchad - Machla, Noa, Chagla, Milka and Tirtza - is related. Tzelafchad, an Israelite who died in the desert, had no sons. Only sons were entitled to an inheritance; therefore, the daughters of Tzelafchad were not permitted a portion in the Holy Land.

The daughters of Tzelafchad, who were all known to be righteous women, objected to the thought that their family would not have a part in the Land of Israel. They went before Moshe, who presented the case to G-d. G-d said to Moshe, "The daughters of Tzelafchad speak properly. You shall surely give them a possession of an inheritance among their father's brethren" (Num. 27:7).

The above-mentioned episode is just one example in the Torah of the relationship of the Jewish women to the Land of Israel.

When the spies returned from the land of Canaan with reports of fortified cities, armies, and giants, the men decided to turn back to Egypt. But the women remained steadfast in their desire to enter the Land. Consequently, only the men of military age were punished; they were to die in the desert. The women, however, entered the Land.

Tzelafchad's daughters were descendants of the tribe of Menashe, who had asked Moshe for permission to settle on the eastern side of the Jordan. They could easily have obtained land on that side, since the land there was distributed through Moshe personally. But, they were not content with such a portion. They loved the Holy Land and wanted a share in it.

The task they had set for themselves was not easy. The established judicial system was comprised of judges over 50, 100, 1,000, etc. The daughters had to approach various judges, each one referring the matter to higher authorities until it was finally brought to Moshe, himself.

Tzelafchad's daughters were willing to try to overcome such a seemingly impossible and tiring obstacle to receive their portion.

This incident can serve as a lesson to us in our daily lives, too. G-d demands that we conduct our lives according to certain guidelines. Yet at the same time, He created and organized the universe in such a way that it seems to preclude proper fulfillment of our obligations of Torah study and performance of mitzvot.

But, with the right approach, we too, can merit a portion in our rightful inheritance. We must be willing to try to overcome the seemingly "impossible" obstacles, just as Tzelafchad's daughters did. If we undertake it with the same attitude of love as Tzelafchad's daughters, then certainly we will achieve our goal.

Adapted from the works of the Lubavitcher Rebbe.

Would You Do Anything For Your Child?

By Naftali Silberberg

What is the legacy we are bequeathing to our children? Will their core values reflect our own? Will we receive *nachas* from them? What more can we do to encourage our children to proceed on the proper path? No parent is immune from these troublesome thoughts. This week's Torah portion offers some insight into this all-important issue.

The division of the Land of Israel amongst the Israelite families was imminent. Zelophehad's daughters approached Moshe with their grievance:

"Our father died in the desert...as a consequence of his own sin, and he had no sons. Why should our father's name be eliminated from his family because he had no son? Give us a portion along with our father's brothers."

When Moshe conveyed their complaint to G-d, he was informed that they were indeed correct, and the daughters of Zelophehad received a portion in the Land together with the rest of their tribe.

Who was Zelophehad, the father of these courageous women? And what sin did he commit which cost him his life? The Talmud cites two opinions regarding his identity: Rabbi Akiva maintains that Zelophehad was the *"mekoshesh,"* the individual who was executed for gathering wood in the public domain on Shabbat; Rabbi Judah ben Betaira contends that Zelophehad was a member of the *"ma'apilim,"* the ill-fated group which tried to "go it alone" to Canaan after it was decreed that the generation would perish in the desert. This entire group was massacred by the Amalekites and Canaanites.

Interestingly, whether Zelophehad was the *mekoshesh* or one of the *ma'apilim*, he died for a noble cause. The Sages explain that - strange as this may sound - the *mekoshesh* desecrated the Shabbat "for the sake of Heaven." After the generation was condemned to spend the rest of their days in the desert, many Israelites mistakenly assumed that being banned from entering the Holy Land meant that they were no longer G-d's holy nation, and their mitzvot or transgressions were of no consequence anymore. To dispel this erroneous assumption, the *mekoshesh* deliberately committed a capital crime to demonstrate through his death that their actions were still significant. The *mekoshesh* died because of his love for his fellow Jews.

The *ma'apilim* died because of their love for the Holy Land. Their love was so intense that it blinded their senses causing them to disregard Moshe's stern admonition that their mission was not sanctioned by G-d and would not succeed.

"The apple doesn't fall far from the tree," Zelophehad's altruistic action struck a chord within his daughters. They, too, were consumed with a love for the Land of Israel, and were willing to do whatever necessary to realize their dream of owning a parcel of its holy soil. Note that the episodes involving the *mekoshesh* and the *ma'apilim* occurred in the second year after the Exodus, while Zelophehad's daughters registered their complaint approximately 38 years later. Many years after his death, Zelophehad's legacy was alive and well; his offspring continuing where he left off.

The lesson is plain: If we want our children to share our values, our values cannot remain in the realm of theory-they must be translated into *actions*. Only if we make the tough decisions demanded by our principles can we hope to have an impact on our children.

Do we love our children enough to be *ourselves* what we want them to be?

Slice of LIFE

Eyes to See

by Rabbi Tuvia Bolton

Daniel was just a baby when his parents moved from Russia to Israel. His father was a doctor and quickly found work in Israel and things looked good, until the "allergy."

Daniel was only four and a half years old when his eyes started itching. At first it was just annoying but it developed into more. The itching didn't let up and it was getting more painful.

The doctors ordered all sorts of tests. They thought that perhaps it was a nervous condition, perhaps something hereditary, perhaps an infection, perhaps an allergy.

And meanwhile, the pain was becoming unbearable. Eventually the doctors concluded that it was a rare eye disease caused by a virus which made the eyes react violently to light.

Poor little Daniel had to take pills, get shots and wear special sunglasses to insure that no sunlight would reach his eyes. Although there was some relief, the problem was not solved.

Even in the dark, Daniel's eyes itched constantly. If there was ever a bright light - a camera flash, the passing glare of a car window on the classroom wall, clouds parting on a rainy summer day - Daniel would begin screaming in excruciating pain.

His parents refused to be defeated. They vowed to spare no money, time or trouble to search for the cure. They took Daniel from one specialist to another. Each time the doctors came up with new theories and tried new approaches, but inevitably these also failed.

In addition to conventional medicine Danny's parents did not rule out "alternative methods." He was taken to the greatest experts in acupuncture, massages, herbs, oils, diets,

meditations, amulets, unique gems, ancient Chinese, Japanese, Indian, Russian healing, etc. but nothing worked.

Then there were blessings from great rabbis. When Daniel's parents heard that there were holy rabbis whose blessings bore fruit, their hopes again rose.

They went from rabbi to rabbi, city to city. They visited all of the greatest rabbis in Israel who had made the lame walk and the barren give birth. But for some reason, Daniel was different. He remained in pain.

It took Daniel an average of one and a half hours every morning to open his eyes; the lids were simply stuck closed. In school he had to sit behind a special partition in the classroom where no bright light could enter and it goes without saying that he could not play like the other children.

Finally, after they had tried everything available and Danny was eleven years old the foremost eye expert in Israel sadly contacted Danny's parents and advised them to teach him Braille. If possible he should be prepared psychologically for in another year, he told them, Danny would be blind.

It was just before this time that Daniel's parents had decided to move to America. They had found good jobs in New York; friends had found a place for them to live and also a renowned specialist for Daniel. Before they knew it they were on the plane to a new chapter in life. Perhaps the change in place would change their "mazel" (luck) as well.

The first Shabbat in America they spent at the home of a friend in Crown Heights, Brooklyn, world headquarters of Chabad-Lubavitch Chasidim. On Shabbat, Daniel's parents attended a "farbrenge" (Chasidic gathering) of the Lubavitcher Rebbe. Daniel also attended the farbrenge and recalls that it was interesting to look at the Rebbe's face.

The next day was Sunday. It was already a number of years that the Lubavitcher Rebbe was distributing dollar bills to be given to charity to thousands of Jews and non-Jews each week that came from all corners of the world.

That Sunday, Daniel and his parents also stood in the long line and awaited their turn for a precious moment with the Rebbe.

When their turn came, young Daniel was anything but shy. He looked up through his thick, dark glasses at the Rebbe and said in Russian: "I want to be healthy and I want to be a Talmudic scholar. And I wish the Rebbe success and health."

The Rebbe smiled, gave Daniel a dollar and said "Amen." As Daniel was about to leave, the Rebbe added "B'karov Mamash - very, very soon."

One week later on Sunday morning, Daniel woke up and opened his eyes! It was the first time in six years that they weren't stuck closed.

Daniel noticed that there was no itching. He put on his glasses, went to the window, opened the shades, and looked outside. It was a beautiful summer day. He opened his eyes as wide as possible, slowly removed the glasses and began to cry from joy.

The pain was gone.

The next day the specialist, after performing a thorough examination concluded that Daniel probably needing reading glasses, but that was it. From what he could see, there had never been any other problem. Had it not been for all of the medical records that Daniel's father had meticulously saved over the years, no one would have believed differently.

Daniel went on to receive his rabbinic ordination from the Chabad-Lubavitch Yeshiva in Morristown, New Jersey. A number of years ago he married and just a little while ago he became an emissary of the Rebbe in a very active and growing Chabad House in Russia, where I met Daniel and heard this story directly from him.

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ISSUE 1093

MOSHIACH MATTERS

Waiting for Moshiach, anticipating his coming, is not simply a virtue but a religious obligation. Rambam thus rules that whoever does not believe in - and whoever does not *await* (*eagerly looking forward to*) - the coming of Moshiach, in effect denies the whole Torah, all the prophets beginning with Moshe.



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

By the Grace of G-d
Erev Pesach, 5712 [1952]
Brooklyn

Blessings and Greetings!

With the approach of the Pesach festival that we, as part of the entire Jewish people, are about to celebrate, I wish you a kosher and happy - a truly happy - Pesach festival.

As you no doubt know, the *Midrash* teaches that it was in the merit of the righteous women of that generation that the Jewish people were taken out of Egypt.

One aspect of their righteousness was the fact that regardless of the difficulties and darkness of that exile, particularly in its last decades, they constantly retained their firm trust in G-d - that He would fulfill His promise of redemption. They did not know when it would arrive. Moreover, as time went on, Pharaoh's decrees increased in harshness and severity, especially those against Jewish children, culminating in the decree that all newborn sons were to be thrown into the Nile. Yet despite all that, the hope of those women did not wane. Furthermore, they undertook the responsibility of setting up a new generation, ignoring the decrees, and disregarding the fact that they could [see] no way in which the infants to be born would be saved nor how they would escape Pharaoh's decree that the newborn sons were to be hurled into the Nile.

Through that trust and fortitude - not to be overawed by mortal understanding, because G-d is the master of the entire universe and no one can defy Him - they brought up a whole generation of children in the tens and hundreds of thousands. It was those very children who were the first to recognize G-d at the Splitting of the Red Sea, who later received the Torah at Mount Sinai, and who perpetuated the Jewish people.

From everything in the Torah, a lesson must be derived for every Jew. This also applies to us and to you. One must be firm in his trust that G-d alone is the sole master of the universe and that no one can act in defiance of Him. Even when one does not see how this operates within the realm of nature, G-d will carry out His [Will], so that He will fulfill the needs - in every particular - of all those who are bound to Him through their trust in Him and who live a life of Torah and mitzvos, especially with regard to the blessings of healthy, viable and long-lived children.

This trust resembles the situation in Egypt, where those [women] maintained their trust in G-d even though they could not foresee any natural means by which the redemption could transpire. Nevertheless, this did not weaken their trust that they should have children and raise them, and that those children would be blessed with long life. It is to be hoped that in our days, too, through our firm trust in G-d, we, too, will all be found worthy of witnessing the true and complete Redemption through our Righteous *Moshiach*.

With blessings for a kosher and happy Pesach, and abundant *nachas* and good health for many long days and good years,

CUSTOMS CORNER

At the end of the Torah reading of Pinchas, we read about the additional sacrifices that were offered in the Temple on special days. These additional sacrifices are called *musaf* (in the singular) or *musafin* (in the plural), meaning "additions," as they were offered as special sacrifices in addition to the regular daily offering. They were brought on Shabbat, Rosh Chodesh, Passover, Shavuot, Rosh Hashanah, Yom Kippur, and Sukkot, as well as on the intermediate days (*Chol Hamoed*) of Passover and Sukkot.

At the beginning of the Second Temple Era, when the sages instituted the daily prayers, they included one prayer for each of the regular communal sacrifices. They also instituted the Musaf prayer to be recited on any day when the musaf sacrifice was to be offered.

The Musaf prayer is an *amidah* (standing prayer) which starts and concludes with the standard introductory *amidah* blessings (three in the beginning and three in the end). Sandwiched between these blessings is the unique Musaf blessing that includes a prayer for the restoration of the Holy Temple, when we will once again be able to offer the special sacrifices of that day, and also thanks G-d for the sanctity of the holiday and quotes Torah verses about the particular sacrifices of that day.

A WORD

from the Director

This week we commemorated a day of great sadness, the fast day of the seventeenth of Tammuz, the commencement of three weeks of mourning. One of the focuses of the day is expressed in the statement in our Selichos prayers: "The foe unsheathed his sword against us to exterminate us, infants and sucklings to be prepared for slaughter." The Lubavitcher Rebbe explained this verse as a reference to the involvement of Jewish children in questionable programs which operate "outside" an atmosphere of Torah and Mitzvos.

Torah is "our life and the length of our days," and the principle, "And you shall live in them," applies to Mitzvos. When a Jewish child is born he becomes a possessor of the Torah. It is an inheritance for every Jew. However, if children are involved in questionable activities outside of a Torah environment, "the babes and sucklings" are "prepared for slaughter."

From the above we can learn the means to rectify the situation that precipitated the fast day. We should endeavour to obligate ourselves to follow the path the Torah has paved for us and involve ourselves in the education of babes and sucklings. A verse tells us that "Out of the mouths of babes and sucklings You have established strength... to destroy the enemies, and those who seek revenge." When we follow the Torah the forces of evil will, instead of fighting us, begin to help the entire Jewish nation in matters of Judaism, and seek the opportunity to aid in the effort.

Our commitment to this ideal should be actualized in deed, by involving ourselves in introducing Jewish children to a Torah true education. Children should be brought into an atmosphere where, from their earliest youth, even from the moment of birth, they are surrounded by a Jewish environment. Practically speaking, we should devote effort and time in positively influencing children in following a Torah true path; the path of G-dliness and righteousness.

May these days of sadness and mourning soon turn into days of joy and rejoicing.

J. I. Gutnick

IT HAPPENED

Once...

HONOUR YOUR TEACHER

A Chabad Chassid who lived in Vitebsk remained childless for many years. Several times he had travelled to Liozhna to beseech his Rebbe, Rabbi Shneur Zalman, to arouse Heaven's mercy with the Rebbe's prayers and blessings, but strangely, the Rebbe responded each time that it wasn't in his power to help him.

Once again he decided to seek the Rebbe's help. He enclosed with his written request to merit children a charitable contribution (called a *pidyon nefesh*- "soul redemption"). Again the Rebbe answered that it was not within his power to help him, but this time he offered a surprising recommendation: to go to Chassidic master Rabbi Shlomo of Karlin, saying that "the Karliner" would be able to help him.

Now, it is well known how Lubavitcher Chassidim feel about going to Rebbes other than their own. Nevertheless, his own Rebbe had suggested it, the need was great, and the years were slipping by, so off went the Chassid to Karlin.

Arriving at Karlin, he consulted with some of the local Chassidim. They recommended that the best time to gain access to the Rebbe was when he set out on one of his journeys. On the way, the Rebbe would regularly dispense advice and blessings to those that accompanied him. So the Chassid stayed in Karlin several days, until finally the Karliner announced he was about to leave on a trip, and that anyone who needed anything of him was welcome to come along. The Chassid climbed aboard the caravan of coaches and wagons, which soon after set off.

The Rebbe and his entourage passed through many towns and villages. The journey continued, but still the Chassid had not received any encouragement to present himself to the Tzadik, nor, for that matter, any clue as to the purpose of the journey. Finally, after they stopped at a certain village, the Karliner summoned the Chabad Chassid and told him that if he would turn over to him a certain large sum of money, he would then merit to be blessed with offspring.

The Chassid was by no means a wealthy man. Already the extended traveling had cut deep into his resources. What to do? Eventually he made up his mind that he just could not meet the Karliner's demand. He respectfully took leave of the Rebbe and departed for home, but in his heart he felt resentful: how could a Tzadik request so much money for a blessing?

After he was home for a period of time, the Chassid decided to go again to Liozhna to visit his own Rebbe, Rabbi Shneur Zalman. When his turn came for a private audience, the Rebbe asked him if he had gone to the Karliner Rebbe, and if so, what had the Tzadik advised him?

The Chassid answered that indeed he had gone, and invested a lot of time and money in a long journey with him, but in the end the Karliner had requested a large sum of money which he wasn't able to provide, and what kind of business is this anyway to demand so much money for a blessing?

The Rebbe gazed at him and then remarked, "The reason you don't have children is because you once gravely insulted a Torah Sage."

"But I never insulted a Torah Sage in my life!" cried the Chassid.

"Yes, you did," insisted the Rebbe, "the great scholar and righteous man, the Rav of Lubavitch, Rabbi Yisachar Ber, of blessed memory."

"But I never thought him to be anyone special," said the Chassid.

"Is that so?" marvelled the Rebbe. "You should know that *Eliyahu HaNavi* (Elijah the Prophet) was revealed to him every day.

"It is written in the Jerusalem Talmud," continued the Rebbe, "that part of the appeasement process is to pay a litra of gold. But as Rabbi Yisachar is not any more in this world, it was no longer possible for you to apologize to him and make amends. There are certain latter rabbinical authorities, however, who have ruled that even posthumously, paying the litra of gold helps to ease the censure. The Karliner Rebbe took you around with him to all the places where those rabbinical authorities are buried in order to garner support for you. The large sum of money he requested from you was exactly equivalent to a litra of gold. Unfortunately, you passed up the opportunity.

"I, myself am not able to help you in this matter," explained the Rebbe, "because R. Yisachar was my teacher, and a student cannot forego the honour of his teacher."

R. Shlomo of Karlin [1738-22 Tammuz 1792], was also a student of the Maggid of Mezritch, as well as of Reb Aharon the Great of Karlin, whom he succeeded in 1772. Most of the Chassidic leaders of the next generation in the Lithuanian region were his disciples. His son, Rabbi Asher, was the first Rebbe of Stolin.

Thoughts THAT COUNT

And the daughters of Tzelafchad approached... (27:1)

When the daughters of Tzelafchad heard that the land was being divided among the tribes but not among the women, they convened to discuss the matter. They said: G-d's mercy and compassion is not like the compassion of man. Mankind favours men over women. G-d is not like that; His compassion extends to men and women alike. (*Yalkut Shimoni*)

And Moses brought their judgement before G-d (27:5)

Moses prayed to G-d to concede their request and to permit them a portion in the Land. (*Maor v'Shemesh*)

CANDLE LIGHTING: 28 JUNE 2013

BEGINS		ENDS
4:51	MELBOURNE	5:53
4:55	ADELAIDE	5:55
4:45	BRISBANE	5:41
6:14	DARWIN	7:06
4:43	GOLD COAST	5:39
5:04	PERTH	6:02
4:37	SYDNEY	5:37
4:42	CANBERRA	5:42
4:32	LAUNCESTON	5:37
4:55	AUCKLAND	5:56
4:42	WELLINGTON	5:46
4:27	HOBART	5:33
4:40	BYRON BAY	5:37
6:55	SINGAPORE	7:47



CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD

PARSHAS PINCHAS
20 TAMMUZ • 28 JUNE

FRIDAY NIGHT:	CANDLE LIGHTING:	4:51 PM
	MINCHA:	5:00 PM
	KABBOLAS SHABBOS:	5:35 PM
SHABBOS MORNING:	SHACHARIS:	10:00 AM
	LATEST TIME TO SAY SHEMA:	9:59 AM
	MINCHA:	4:55 PM
	SHABBOS ENDS:	5:53 PM
WEEKDAYS:	SHACHARIS SUN-FRI:	9:15 AM
	MINCHA:	5:00 PM
	MAARIV:	5:50 PM